THE HINDU UNIVERSITY

The Deputation In Calcutta

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The Hindu University Deputation consisting of Hon'ble Pandit Madan Mohan Malaviya, Hon'ble Babu Gangaprasad Varma, Babu Iswar Saran and others arrived at Calcutta on the 5th September 1911. They were received very enthusiastically at the Howrah Railway Station by a body of enlightened gentlemen, both Bengali and Marwari. Dr Rashbehari Ghosh, Mr. A. Chaudhuri, Babu Rurmal Goenka and Babu Gokul Chand were among those present. The party was greeted with the cheers of thousands assembled for the occasion, and left the station in a procession which went through several streets of the city.

Next day a very influential and representative meeting of the citizens of Calcutta was held at the Town Hall, which because of the immense gathering had to be divided into two sections. Dr. Rashbehari Ghosh was voted to the chair.

President's Speech

Dr. Ghose then addressed the meeting. He said :—

It is a very happy augury that the country has been deeply stirred by the great question of **National Education**. Only on Saturday last, there was a large representative gathering in this hall when the question

of compulsory primary education was debated. We meet here again to-day to discuss the question of higher education. This is a many-sided problem and is by no means easy of solution. One thing, however, is clear. Nobody at the present moment would seriously think of reviving purely oriental studies to the exclusion of **Western science and Western literature.** That controversy was closed by Lord Macaulay's famous Minute in 1835, and he must be a bold man, I might perhaps use a stronger word, who should seek to revive it in our day. Our endeavour should now be to graft on the best oriental ideals of life and thought the best ideals of the West, absorbing all of permanent value in Western evolution. And this, in a word, is the aim of the proposed Hindu University. It will not thus be the rival or enemy of any of the existing Universities, which, though fettered in many ways, have done their work nobly.

But they are State institutions and though education must in a large measure involve moral discipline, it can never be efficient unless it is conducted in a religious spirit. It must rest on truth, on morality and on reverence. Above all, it must have its roots deep down in *national sentiments, and national traditions.*

It is said by some of the critics of the present system of education that a spirit of irreverence has grown up among our youngmen and that a Godless education has been followed by the dissolution of old beliefs, of old bonds and old associations without anything to fill their place and without any serious attempt to reform or recast them. Education, they say, on occidental lines has been an utter failure. The new wine of the West ought never to have been mixed with

the mild October of the East. Now I should be sorry to suspect the good faith of these critics, but might I venture to point out to them that the law of evolution is slow but certain in its process and that you cannot ignore it without courting disaster.

We, who have profited by experience are not going to make any such mistake. In our curriculum, Hindu ethics and metaphysics will occupy a foremost place, the Western system being used only for purposes of contrast or illustration. Special attention will also be paid to a knowledge of the country, its literature, its history, and its philosophy. For a nation that does not take a just pride in its own annals must be wanting in self-respect. But man cannot live by the past alone and we have therefore taken for our model—*the modern*, as distinguished from the older Universities of the West. But our great aim is to mould **the national character on Hindu traditions and Hindu ideals,** to turn out loyal citizens capable of leading their countrymen to greater achievements in science, in arts, and above all, in social well-being. For this purpose, it will be necessary to instruct our students in the ethic of Hinduism at its best, in its purity, not in its decay or degradation,—to instruct them in that Hinduism under which some of the loftiest and purest spirits have found shelter—a religion which has furnished moral guidance to millions for centuries and has taught them lessons of humanity and reverence which are still our proud heritage. The constitution of the theological faculty may possibly give rise to some controversy, but in the Hinduism, of which I speak, there are many mansions, where we can all, Sikh, Jain, Arya-Samajist, abide in amity.

The Hindu University will, however, be open to

students of every creed and every class, and attendance at religious lectures will not be compulsory in the case of students who are not of our faith, or even in the case of Hindus whose guardians have conscientious objections to such attendance.

I repeat, because some misconception on the question seems to be abroad, that the Hindu University will not be established with the object of recalling vanished institutions, *for the past never returns*, but with the object of promoting scientific, technical, and artistic education in combination with religious instruction and classical culture. We are equally convinced that the religious training which is to shape our moral and social ideals must rest on **a sound and rational education.**

Some gentlemen, for whose opinion I have the highest respect, fear that a denominational University is likely to widen the cleavage between the Hindu and the Mahomedan. But what does the example of Mr. Syed Hassan Imam show, or the example of our other Mahomedan friends, all men of light and leading, who have subscribed liberally to the funds of the proposed Hindu University ? Are they not eloquent, **living instances of the Unity of India** ?

It is true, *denominational education* has its drawbacks, but we must remmember, we do not live in a PERFECT WORLD. Of one thing, however, I am certain ;—The spirit of religious intolerance will stand rebuked in the presence of true culture. A man of real education must be a man of broad sympathies. A narrow mind and a narrow heart always go together, for are they not both notes of ignorance and of provincialism ? The endowment of denominational Universities for higher training ought not there-

fore to be a hinderance and I am sure, it will be a hinderance to the growth of friendly feelings between the Hindu and the Mahomedan ; for in the memorable words of Mr. Ali Imam, *are we not all Indians first and Hindus or Mahomedans afterwards* ?

I trust, I have said enough to justify the foundation of the proposed University modelled on a *new type* and unhampered by the limitations of the existing Universities. We should also remember that India with a population of 300 millions has at present only 5 Universities. In the United Kingdom with a population of 41 millions there are 18 Universities. In France with a population of 39 millions there are 15 Universities, while Italy has got 21 Universities. Is there anybody in this hall who will stand up and say, that there is no room for more Universities in this country ? Again, is there anybody in this hall who will stand up and say, that the present Universities *cover the whole ground of education* ?

I now come to the last, but by no means the least important question, the question of ways and means. Pandit Madan Mohan Malaviya is full of robust optimism, but the **tidal wave of enthusiasm** which followed my friend's tour in different parts of the country has fully justified the faith that is in him, and I have every reason to believe that his efforts will be crowned with the success which they undoubtedly deserve.

And this leads me to remark, that some of our great land-owners are keen on perpetuating their names by tying up their estates. To them I would say, "**Endow a college or a University**, and you will found a new family which will be in no danger of dying out, or will die out only with the death of *all culture and civilization*."

Depend upon it, there is no easier method of gain-

ing immortality than the *endowment of education*, and as Sir Henry Maine said in his Convocation address in this very hall,—the words are still ringing in my ears—the names of hundreds of men are heard daily from the lips of the educated youths of England which would have perished centuries ago, if they had not been linked to the Universities. But such an appeal ought to be superfluous to those whose religion teaches them to do good without hope or expectation of reward either in this world or in the next. I, therefore, boldly invite you to **contribute to our funds**, not because it is the way to win immortality, but because it is your duty to do so. We must make up our minds for a long pull, a strong pull and a pull altogether; and if we are only true to ourselves, I am confident that the Hindu University will soon take its place by the side of the sister institution which our Mahomedan friends are going to establish at Aligarh. Seated in the holy city of Benares, round which a thousand associations are clustered, it will attract students from all parts of the country and will serve to recall to our minds the academic groves and the vanished glories of TAXILA AND NALANDA.

Babu Surendranath Banerjee's Speech.

In moving the second resolution Babu Surendra nath Banerjee said :—

Sir, I have the honour to move the following resolution (reads). I am sure, it will meet with your unani mous and enthusiastic acceptance. The Chairman, in his admirable speech, to which we have all listened with so much interest and attention, has adverted to a sister movement, inaugurated by our Mahomedan

fellow-conntrymen. I voice the sense of this great gathering, when I say, that we all deeply sympathise with the movement : for every effort made by our Mahomedan countrymen to extend amongst them the inestimable boon of education will always command the unstinted support of the Hindu community.

We all feel that with the spread of education Mahomedans and Hindus will recognise the common destinies that link them together and the common goal for which we are all striving, it may be by devious paths. It is like the Jumna and the Ganges rolling onwards with their fertilising load of wealth to the point of confluence. There they meet and flow on, now a united stream, scattering plenty on all sides around, until they are merged in the vaster and deeper waters of the ocean. So these two communities, each working out its development in its own particular way according to the particular bent of its own genius, are marching forward to the point of confluence. There they meet, now a united nation and as a united nation pursue their beneficent careers, fulfil their great destinies till in the higher evolution of the race they are merged in **the larger, deeper, vaster life of humanity.** Our Maho medan fellow-countrymen deeply sympathise with our movement. They propose to throw open the doors of their new temple of learning to Hindus and Mahomedans alike. Their men of light and leading have subscribed in aid of our funds. We reciprocate their sentiment. Ours is a fraternal movement, conceived somewhat upon the same lines, having kindred objects in view. But what I want to point out is, that our movement is not the product of the Moslem movement though perhaps it has somewhat stimulated our activities. Our movement is of prior date. While the Con

gress was in session in Benares in 1905, a Conference was held in which the question of a Hindu University was discussed amid the most encouraging demonstrations of enthusiasm. Nothing was done at the time, but the idea was then conceived, and it began to stir the hearts of our people until stimulated by the example of our Mahomedan fellow-countrymen, it has taken *its present from and shape.*

I have heard it said, that ours is—*a sectarian and re-actionary movement* ; that it will deepen Hindu prejudices and will retard the cause of progress. If that were so, I, for one, would have no part or share in it, and would not recommend it to my countrymen. It is an educational movement, an educational movement that truly and faithfully fulfils its purposes transcends the narrow limitations of sect and creed. It broadens our vision, makes us look beyond ourselves and regard with generous sympathy all that is good and true and beautiful in the larger concerns of the nation and the race.

All education is liberalising. There is really no such thing as sectarian education. The cultured mind never fails to rise above its artificial environments and to assert its native dignity in the generous sympathy, which it feels for all, that is valuable in other systems of culture. But there is yet another line of argument which we have to face. Granted, that your university will no be a sectarian university, what necessity is there, for a separate Hindu university when we have the Calcutta University and other universities which are open to Hindus and Mahomedans alike ? To this question, I have a simple and, I may say, an effective answer to give. You could not resist this movement. It was bound to come. It is the natural and normal

expansion of the movement which has given birth in Bengal to the National College and its affiliated institutions. It is a part of the great awakening to which Lord Minto bore such eloquent testimony. The movement recognises that in education lies our salvation, and further, that education to be effective must appeal to our inherited instincts and must be **conducted upon national lines.**

The educationist has not a *tabula rasa* upon which he might inscribe what he likes. He has to deal with deep-seated, it may be, undeveloped tendencies inherited from the past which he has to mature, to streng- and sometimes to correct. What system is best able to bring about this result ? It must be a system adapted to the temperament and the genius of the student, and it must be controlled by those who best understand his temperament and genius. We hear a great deal about **moral education** in these days. The Government universities have failed to grapple with the question. The Hindu university will solve it. Speaking of moral education, let us ask ourselves the question, what books among the great repositories of ethical instruction are most effective for our purposes,—the Bible or the Bhagavatgita, the Pilgrim's Progress or the legends in the Ramayana and the Mahabharata ? The answer is obvious. The piety of Yudhisthira, the devotion of Sita, the self-sacrifice of Rama appeal with an overwhelming effect to the Hindu mind, more potent than any inspiration derived from the lives and character of the illustrious men of other countries. Now, apply this principle not only to the training of the character, but to the culture of the body and the mind, and the *need for a Hindu university is established.* Further, I ask, is it not desirable to have a non-Government

University by the side of Government Universities? Lord Ripon deplored that the educational system of this country was cast in one common mould, and he encouraged private enterprise in the matter of education. Our universities have indeed been reformed and re-organised, but we do them no injustice, if we say that they are capable of improvement. A people's University like the Hindu university is bound to exercise an enormous **moral pressure** for good on the Government Universities.

The Hindu university is not to be a *mediæval institution.* It is to combine the ancient learning of India with the methods and the culture of the West. It will be a temple of science and of the technical arts as also **a temple of Sanskrit learning.** It is to associate all that is best and noblest and most inspiring in our ancient ideals with all that is valuable and useful in the literature, the arts and the science of the West. It will incarnate the spirit of progress with deep veneration for the past. It will teach us to look back upon the past with loving reverence. It will teach us to look upon the future with tender solicitude. It will combine the old with the new, the new with the old. It will adapt the new to the old and the old to the new, until within its sacred precincts we evolve a national life which will combine the lofty spirituality, *the high moral tone of the East with all the vigour, the determination and the masculine assertiveness of the West.*

These are the hopes and the anticipations that cluster round this great movement. God grant that they may be fulfilled in an abundant measure, that the Hindu-university may soon be established, that supported by the loyal devotion of a patriotic

people, it may prosper and flourish and that it may, in the near future, bear rich fruits in deepening our loving reverence for all that is great in our past and in inspiring us with renewed enthusiasm for the progress of the Hindu race and of the Indian people along *modern lines ;* so that the Aryavarta of the future, renovated by the genius of modern progress and ennobled by the spirit of ancient culture, may eclipse the glories of the Aryavarta of the past.

Then, will the Hindu university have abundantly justfied its existence ? I have a word to say to my countrymen in Bengal. The deputation have met with great success elsewhere, I trust, they will not be disappointed in Calcutta. I trust the measure of your generosity will outstrip their most sanguine expectations. Calcutta is the Imperial City. It is the seat of wealth, of culture and of public spirit. In the matter of educational charity you have a splendid record—you have a name and fame to support. Look at your benefactions to the National College and the Technical Institute. Let not that splendid record be overshadowed by the semblance of any niggardliness in your support of this movement. To those, who have money, I would appeal to unloose their purse-strings. For there is no form of charity more fruitful or more enduring in its results than charity in connection with education,—*It blesseth the giver, it blesseth the receiver.* It benefits the present, it benefits the future. To those who cannot make any pecuniary contributions, I would appeal to come forward as volunteers and offer their personal services to this **Great Cause.** Here is a splendid opportunity which we ought not to miss. Let us turn it into a harvest full of blessings for the country. This is my earnest appeal to you, and I trust, I do not appeal in vain.

Sir Gooroodas Banerjee's Speech,

The following is the full text of the speech delivered by Sir Gooroodas Banerjee at the Calcutta Town Hall meeting of the 6th instant :—

The resolution which I have been called upon to second runs in these words—"That this meeting approves of the foundation of a Hindu University." In commending the resolution for your acceptance, I think, I shall have to satisfy you on three points :—

1. Whether **denominational universities** are desirable ?

2. Whether **multiplication of universities** is desirable ?

3. Whether a **Hindu University** is desirable, and what is the true idea of such a university ?

The third point really involves the other two, but I shall consider them separately for convenience of discussion. I take the first point first.

Some opponents of the Hindu University movement who are friends of India, say that the establishment of denominational universities is opposed to principle generally, as education should ignore differences of caste and creed and proceed on a cosmopolitan basis, and that it is opposed to the interests of India particularly ; as it will tend to accentuate and perpetuate differences in religion, and will stand in the way of *the union of the Indian people and their formation into one united nation*. These friends of India say, we are Indians first, then Hindus or Mahomedans. I admire this broad-mindedness : indeed, I would go much further and say, I am a man first, and then an Indian, and then a Hindu or a Mahomedan. For even though all India is united into one nation, if it is not united

with the rest of the world in the common bond of humanity, but is in conflict with other nations outside India, there will not be that peace on earth and good will towards man which are very necessary for the progress and happiness of the world. But I do not admit that this establishes the objection against denominational universities.

One obvious answer to the objection of these friendly critics is, that the fact of our Muslim fellow-countrymen having come forward for a University of their own alters the situation, that it is no longer possible to have a common Indian University under Indian control in addition to the existing universities, and that if an additional university which is to be a teaching university imparting religious education is to be established for the benefit of the vast majority of the Indian population, *it must be a Hindu University*. But I will not ask you to base your action upon this narrow ground, sound though it be. Nor must I omit to mention here that the question of a Hindu university has not been mooted for the first time after the Muslim university movement was started.

Long before that time, the idea of a Hindu university had been a cherished idea with our distinguished countryman the Hon. Pandit Madan Mohan Malaviya. But let us examine the point now before us a little more deeply. True it is, as our critics say, that education should be based upon a cosmpolitan basis, and that we should remember that we are Indians first and then Hindus or Mahomedans, or rather, as I have put it, men first, then Indians, and then Hindus or Mahomedans. But that is not the whole truth. It is only in our advanced stage of progress, after the narrow-self has gradually expanded itself and learnt step by step,

extend its sympathies from the family to the sect, from the sect to the nation and from the nation to humanity ; that true breadth of sentiment which influences life and conduct, and is not merely lip-deep, can be attained. But in the earlier stages of progress things must stand very differently. We are born with the narrow, selfish instinct of self-preservation. We are bred in infancy amidst concrete domestic surroundings with all their religious and social peculiarities and not amidst abstract humanity or an abstract Indian nationality. And We commence our school and college career not as men, nor as Indians, but as Hindus or Mahomedans, or rather as Hindus or Mahomedans of some particular sect. Every student, when entering school, carries with him besides his outfit of language, his stock of ideas and sentiments—*the gift of his family, his sect and his nation ;* and the teacher should utilize and improve that stock instead of ignoring it. Teaching generally, and moral and religious teaching specially, in order to be successful and productive of speedy results, must take particular note of the mental and moral temperament of the student, just as sowing in order to be successful and productive of speedy harvest, must take particular note of the soil. The Goverment universities and Government colleges and schools following the laudable policy of religious neutrality, are obliged to abstain from providing religious education ; but in doing so, they leave the **spiritual side of the student to lie fallow and lapse into jungle.** The highest aim of education must no doubt be to free the mind from the fetters of sectarianism, but we must not attempt to reach by a sudden bound a height which is attainable only by gradual steps of laborious ascent.

If a non-denominational school under a non-denominational university has the advantage of keeping the students free from all religious bias, it has the disadvantage of leaving his SPIRITUAL NATURE altogether neglected and of sending him out into the world unprovided with spiritual strength to bear the ills of life which may fall to his lot. And that disadvantage far outweighs the advantage gained.

The objection that denominational universities will tend to accentuate and perpetuate religious differences is easily met. If there be, not one denominational university but two, a Hindu university and a Mahomedan university, each standing face to face with the other, and both working before the jealous eye of a strictly impartial Government, a salutary spirit of emulation will be sure to inspire each with an earnest desire to bring out its best not only in knowledge but **also in character and religious toleration** ; so that, the spirit of conciliation between Hindus and Mahomedans will be better encouraged here than it would have been, if they had been students of a common non-denominational university ; just as, mutual good feeling among brothers in a Hindu family is well-known to be better fostered after partition when they begin to live separate.

But it will be said, that though all this may be true, yet when once denominational universities are allowed to be established, their number will soon become inconveniently large in a country like India which is the abode of the followers of so many different creeds. This brings me to the second point stated above.

My short answer to the objection that the establishment of one denominational university will lead to the undue multiplicational of such universities, is this,

Though the number of different religious communities in India is large, the number of persons belonging to most of these communities is small, the two really large religious communities being the Hindus and the Mahomedans. And these small communities, with the exception of two or three will not be able to raise funds which Government will require as a guarantee for proper working before sanctioning the establishment of a new university. But even if the matter stood differently, what then ?

India is a large continent with a vast population and has at present only five universities. The addition of a few more will not be an inconvenient increase in their number. The point is fully discussed in the learned pamphlet of the Hon. Pandit Madan Mohan Malaviya to whom the Hindu community will ever remain deeply indebted for his earnest exertions for the foundation of a Hindu university. But it might be urged next, that though India may be large enough to have many universities, she is not rich enough for the luxury, that it will not be judicious to go after new universities when the old ones which are already well organised are unable to do all that they could do for want of funds, and that the proper application of any funds that may be available will be to increase therewith the resources of the existing universities.

The answer to this is two-fold. In the first place the funds that are forthcoming are being contributed for the foundation of a university under Hindu control for imparting instruction in Hindu religion as an integral part of education and for training students to live according to the highest Hindu ideals of life. *Hindu sentiment is an important factor here* ; and the funds which are promised for carrying out these

definite purposes would not have been forthcoming for any other purpose. In the second place, these purposes, as I shall endeavour to show presently, are justly entitled to claim **the appropriation of funds.** The existing universities are organised on a certain basis and work within certain scope. The proposed university is intended to be organised on a somewhat different basis, which is better adapted for its work and to work within a wider scope, as it will *impart religious and technical education in addition to education in arts and science* ; or in other words, to have a classical as well as a modern side, and each developed more fully than it is in the existing universities. And it is certainly desirable that such a university should be working side by side with the universities now in existence.

I come now to the third and the last point, namely, whether a Hindu university is desirable and what is the true idea of such university. This is the really important point for consideration here to-day; and what I have said before does not dispose of this point, though it helps to clear the way. For it might be said that even if there be no general objection to the establishment of a denominational university and to an increase in the number of Indian universities, the foundation of a Hindu university would still be open to objection, partly on the ground of its being an attempt to revive dying though time-honoured ideals of life and thought, and thereby obstructing the path of progress, and partly on the ground of its being likely to create aloofness between Indians and Europeans, and being therefore politically inexpedient. The former ground may be urged by a certain section of our countrymen and the latter by a certain school of Anglo Indian politicians.

To obviate these objections, it becomes necessary to consider the second half of the third question, *viz*, what is the true idea of a Hindu university ? I shall try to place before you the idea of a Hindu university which the promoters of the present movement have in view ; and when once that idea is rightly understood, our critics will find that all their objections are removed.

As a member, though an unworthy one, of the Hindu community, I have naturally ardent admiration for the true Hindu ideals of life and thought which to my mind constitute the real landmarks of Hinduism, and which have enabled Hinduism to resist those mighty religious, social and political revolutions that have swept over the country. These ideals form *the permanent and unchanging features of Hinduism.* Round them have grown certain other features, which are transitory and changing, and they must be allowed to change with time. Standing erect and keeping firmly attached to these permanent ideals without any oblique leaning one way or another, we must move on with the onward march of time.

I say this on the highest authority. For Manu himself hath said :—

"One set of duties (is prescribed) for the "Satya" age ; different sets for the "Treta" and "Dvapar," and again a different set for the "Kali," according to the decrease in those ages."

Thus, though Hinduism has certain eternal and unchanging features, there is no fear of its being opposed to progress. What then are these permanent features and unchanging ideals of Hindu life and thought ?

They are not mere matters of ritual and dogma,

important as these may be for disciplinary purposes, but they rise above ritual and dogma. and concern the spirit in man. They are, on the theoretical side, a firm living faith that life is not a scramble for the transitory good things of the earth, but is a struggle for the attainment of spiritual good ; and on the practical side, the leading of a life of cheerful self-abnegation and devotion to the performance of duty regardless of reward for the service of humanity. These being the ideals which a Hindu University will inculcate, there need be no apprehension in the mind of even the most *radical reformer* that such a university will be antagonistic to progress.

While aiding spiritual advancement, a Hindu University will give all due attention to technical and industrial education for serving humanity in attaining material progress. For none feels more keenly than the Hindu that exclusive devotion of attention to things spiritual to the utter neglect of the physical side of creation, has brought about the **lamentably backword material condition** in which we are.

It remains now to consider the objection against a Hindu university on the ground of its supposed political inexpediency. Beyond certain restrictions on inter-marriage and inter-dining Hinduism does not recommend or encourage any aloofness from the ruling race. On the contray, *loyalty to the ruler is strictly enjoined by Hindu religion and is deeply ingrained in Hindu nature.* The Hindu is by instinct and habit law-abiding and peace-loving. And the ideals of Hindu life and thought which I have just referred to and which a Hindu university will inculcate, namely, cheerful self-abnegation, performance of duty regardless of reward, and submission to the inevitable

with calm resignation, will be the best safe-guards not only against discontent and unrests, but also against that fierce conflict between capital and labour which threatens every moment to disturb, if not destroy, the peace and happiness of **Western society.**

The foundation of a Hindu university is not therefore, open to any objection on the ground of political inexpediency. The promoters of the present movement fully appreciate the reason for the Government's demanding adequate guarantee that the proposed university will work well and without detriment to any interest in the country; and they are ready so to frame the **consitution of the University** as to afford every reasonable guarantee to that effect.

From every point of view, then, it is desirable that a Hindu University should be founded; and I would beg of all persons interested to merge their minor differences and co-operate earnestly for the attainment of that desirable object.

Speech of Maharaja Cossimbazar.

Maharaja Manindra Chunder Nandi Bahadur of Cossimbazar then moved the following resolution—'That a general and organisation committee be formed consisting of the following gentlemen (names followed) with power to add to their numbers for the purpose of promoting the foundation of the University.' He said—

Mr. Chairman and gentlemen,—It is with very great pleasure that I rise to move the second resolution. The occasion on which we have assembled in this Historic Hall is a unique one, and it demands the whole-hearted sympathy and co-operation of us all

to realise the object of this meeting. For, the foundation of a fully equipped, residential and teaching University such as we contemplate, is one of the most stupendous tasks we have ever attempted ; while at the same time, it is one of the most imperative. If the Hindoos want to live as a people, they must try their best to preserve, revive and develop those high ideals of thought and life, culture and civilization which are their *priceless heritage from a remote antiquity*—the product of evolution through centuries.

This can be done only by having a central educational organisation, a modern University with up-to-date equipments, which will devote itself to the development of Hindu thought and learning and make them assert once again their rightful place in the cultured history of the world. But gentlemen, not only will this University foster Hindu culture and ideals of life and create for them a favourable environment and atmosphere which in days of yore made possible the triumphs of the Hindu genius in the domain of thought and action. But this University will also attach to itself a modern side which will, we trust, turn out hosts of organisers and experts, captains of industry and commerce to develop the unbounded but unutilised material resources of the country.

Gentlemen, a University with these lofty aims is fraught with great possibilities of good, both to Government and the country, and I trust, we shall all co-operate to the best of our powers to make it a success. I once again commend this resolution to your cordial approval and through you to the approval of the entire Hindu community of whom you are the representatives.

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